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Historical Sketch of the
Hawaiian Mission

By
Samuel Colcord Bartlett

UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



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HISTORICAL SKETCH

OF THE

HAWAIIAN MISSION,

AND THE MISSIONS TO

MICRONESIA AND THE MARQUESAS
ISLANDS.

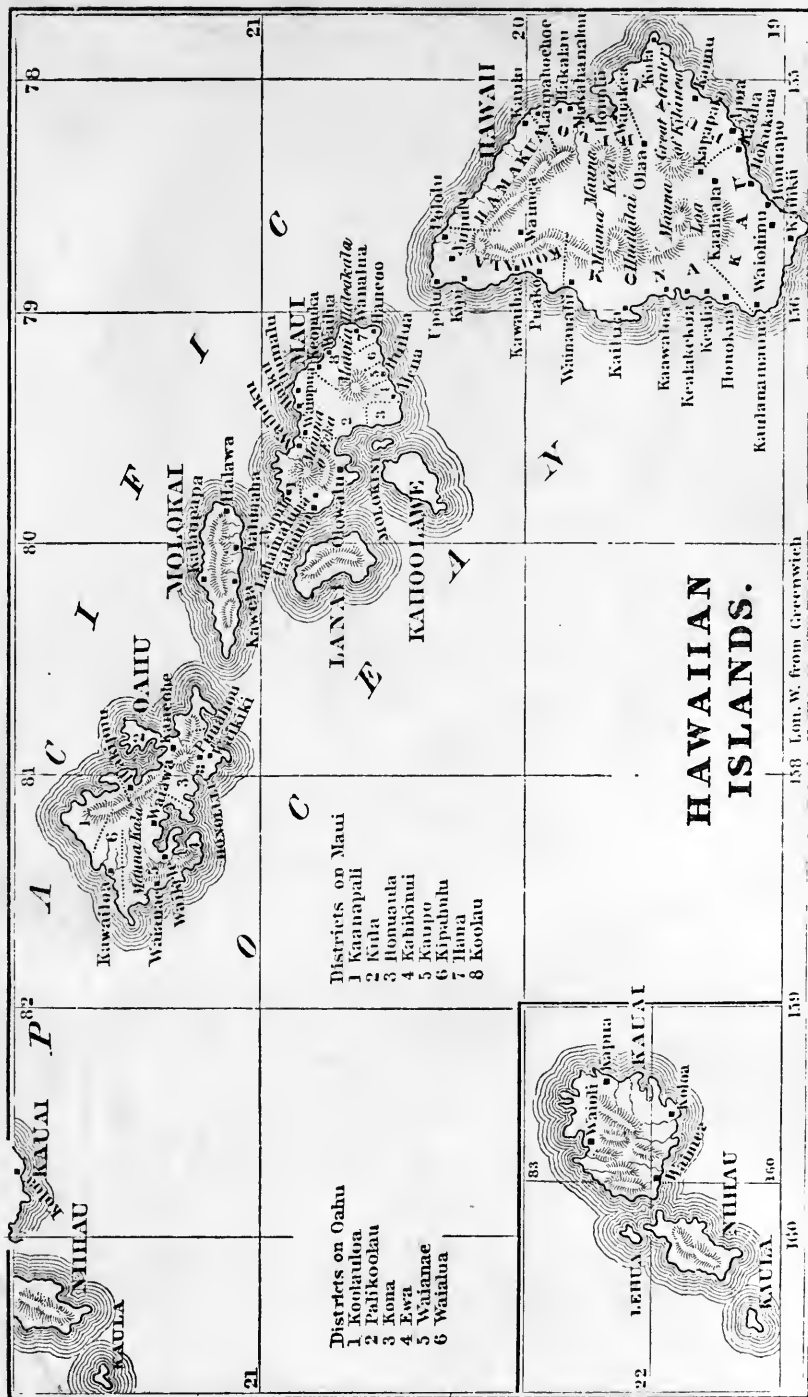
BY

PROF. S. C. BARTLETT, D.D.

BOSTON:

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

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SKETCH OF THE HAWAIIAN MISSION.

IN the year 1809, a dark skinned boy was found weeping on the door-steps at Yale College. His name was Henry Obookiah (Opuka-haia); and he came from the Sandwich Islands. In a civil war, his father and mother had been slain before his eyes; and when he fled with his infant brother on his back, the child was killed with a spear, and he was taken prisoner. Lonely and wretched, the poor boy, at the age of fourteen, was glad to come, with Captain Brintnell, to New Haven. He thirsted for instruction; and he lingered round the College buildings, hoping in some way to gratify his burning desire. But when at length all hope died out, he sat down and wept. The Rev. Edwin W. Dwight, a resident graduate, found him there, and kindly took him as a pupil.

In the autumn of that year came another resident graduate to New Haven, for the purpose of awakening the spirit of missions. It was Samuel J. Mills. Obookiah told Mills his simple story — how the people of Hawaii “are very bad; they pray to gods made of wood;” and he longs “to learn to read this Bible, and go back there and tell them to pray to God up in heaven.” Mills wrote to Gordon Hall, “What does this mean? Brother Hall, do you understand it? Shall he be sent back unsupported, to attempt to reclaim his countrymen? Shall we not rather consider these southern islands a proper place for the establishment of a mission?” Mills took Obookiah to his own home in Torrington, and thence to Andover for a two years’ residence; after which the young man found his way to the grammar school at Litchfield, and when it was opened, in 1817, to the Foreign Mission School at Cornwall, Conn. At Litchfield he became acquainted and intimate with Samuel Ruggles, who about this time (1816) resolved to accompany him to his native island with the gospel.

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In the same vessel which brought Obookiah to America, came two other Hawaiian lads, William Tennooe (Kanui) and Thomas Hopu. After roving lives of many years, in 1815 they were both converted — Tennooe at New Haven, and Hopu after he had removed from New Haven to Torrington. Said Hopu, after his conversion, "I want my poor countrymen to know about Christ." These young men, too, had been the objects of much personal interest in New Haven; and in the following June, during the sessions of the General Association in that city, a meeting was called by some gentlemen to discuss the project of a Foreign Mission School. An organization was effected under the American Board that autumn, at the house of President Dwight, three months before his death. Next year the school opened. Its first principal was Mr. Edwin Dwight, who found Obookiah in tears at Yale College, and among its first pupils were Obookiah, Tennooe, Hopu, and two other Hawaiian youths, with Samuel Ruggles and Elisha Loomis.

But Obookiah was never to carry the gospel in person to his countrymen. God had a wiser use for him. In nine months from the opening of the Mission School, he closed a consistent Christian life with a peaceful Christian death. The lively interest which had been gathering round him was profoundly deepened by his end and the memoir of his life, and was rapidly crystallizing into a mission. Being dead, he yet spoke with an emphasis and an eloquence that never would have been given him in his life. The touching story drew legacies from the dying, and tears, prayers, donations, and consecrations from the living. "O what a wonderful thing," he once had said, "that the hand of Divine Providence has brought me here from that heathenish darkness. And here I have found the name of the Lord Jesus in the Holy Scriptures, and have read that his blood was shed for many. My poor countrymen, who are yet living in the region and shadow of death! — I often feel for them in the night season, concerning the loss of their souls. May the Lord Jesus dwell in my heart, and prepare me to go and spend the remainder of my life with them. But not my will, but thine, O Lord, be done."

The will of the Lord *was* done. The coming to America was a more "wonderful thing" than he thought. His mantle fell on other shoulders, and in two years more a missionary band was ready for the Sandwich Islands. Hopu, Tennooe, and John Honoree, natives of the islands, were to be accompanied by Hiram Bingham and Asa Thurston, young graduates of Andover, Dr. Thomas Holman, a young physician, Daniel Chamberlain, a substantial farmer, Samuel Whitney, mechanic and teacher, Samuel Ruggles, catechist and teacher, and

Elisha Loomis, printer and teacher. All the Americans were accompanied by their wives, and Mr. Chamberlain by a family of five children. Mr. Ruggles seems to have been the first to determine upon joining the mission, and Mr. Loomis had been a member of the Mission School. With this company went also George Tamoree (Kamaulii), who had been a wanderer in America for fourteen years, to return to his father, the subject king of Kauai.

The ordination of Messrs. Bingham and Thurston, at Goshen, Conn., drew from the surrounding region a large assembly, among whom were a great number of clergymen, and nearly all the members of the Mission School, now thirty or more in number; and "liberal offerings" for the mission came in "from all quarters." A fortnight later, the missionary band were organized at Boston into a church of seventeen members; public services were held Friday evening and Saturday forenoon, in the presence of "crowded" houses, at the Park-street Church; and on the Sabbath, six hundred communicants sat with them at the table of the Lord. "The occasion," says the "Panoplist" of that date, "was one of the most interesting and solemn which can exist in this world." On Saturday, the 23rd of October, 1819, a Christian assembly stood upon Long Wharf, and sang, "Blest be the tie that binds." There was a prayer by Dr. Worcester, a farewell speech by Hopu, a song by the missionaries, "When shall we all meet again;" and a fourteen oared barge swiftly conveyed the little band from their weeping friends to the brig "Thaddeus," which was to carry the destiny of the Hawaiian Islands.

While the missionaries are on their way, let us take a look at the people whom they were going to reclaim. The ten islands of the Hawaiian group — an area somewhat less than Massachusetts — were peopled by a well formed, muscular race, with olive complexions and open countenances, in the lowest stages of barbarism, sensuality, and vice. The children went stark naked till they were nine or ten years old; and the men and women wore the scantiest apology for clothing, which neither sex hesitated to leave in the hut at home before they passed through the village to the surf. The king came more than once from the surf to the house of Mr. Ruggles with his five wives, all in a state of nudity; and on being informed of the impropriety, he came the next time dressed — with a pair of silk stockings and a hat! The natives had hardly more modesty or shame than so many animals. Husbands had many wives, and wives many husbands; and exchanged with each other at pleasure. The most revolting forms of vice, as Captain Cook had occasion to know, were

practiced in open sight. When a foreign vessel came to the harbor, the women would swim to it in flocks for the vilest of purposes. Two thirds of all the children, probably, were destroyed in infancy — strangled or buried alive.

The nation practiced human sacrifice; and there is a cord now at the Missionary Rooms, Chicago, with which one high priest had strangled twenty-three human victims. They were a race of perpetual thieves; even kings and chiefs kept servants for the special purpose of stealing. They were wholesale gamblers, and latterly drunkards. Thoroughly savage, they seemed almost destitute of fixed habits. When food was plenty, they would take six or seven meals a day, and even rise in the night to eat; at other times they would eat but once a day, or perhaps go almost fasting for two or three days together. And for purposes of sleep the day and the night were much alike. Science they had none; no written language, nor the least conception of any mode of communicating thought but by oral speech.

A race that destroyed their own children had little tender mercy. Sons often buried their aged parents alive, or left them to perish. The sick were abandoned to die of want and neglect. Maniacs were stoned to death. Captives were tortured and slain. The whole system of government and religion was to the last degree oppressive. The lands, their products, and occupants, were the property of the chiefs and the king. The persons and power of the high chiefs were protected by a crushing system of restrictions, called *tabus*. It was tabu and death for a common man to let his shadow fall upon a chief, to go upon his house, enter his enclosure, or wear his *kapa*, to stand when the king's *kapa* or his bathing water was carried by, or his name mentioned in song. In these and a multitude of other ways, "men's heads lay at the feet of the king and the chiefs." In like manner it was tabu for a woman to eat with her husband, or to eat fowl, pork, cocoanut, or banana — things offered to the idols — and death was the penalty. The priest, too, came in with his tabus and his exactions for his idols. There were six principal gods with names, and an indefinite number of spirits. Whatsoever the priest demanded for the god — food, a house, land, human sacrifice — must be forthcoming. If he pronounced a day tabu, the man who was found in a canoe, or even enjoying the company of his family, died. If any one made a noise when prayers were saying, or if the priest pronounced him irreligious, he died. When a temple was built, and the people had finished the toil, some of them were offered in sacrifice. In all these modes, the oppression of the nation was enormous.

The race had once been singularly healthy. They told the first missionaries — an exaggeration, of course — that formerly they died only of old age. But foreign sailors had introduced diseases, reputable, and especially disreputable; and now, between the desolations of war, infanticide, and infamous diseases widely spread by general licentiousness, the nation was rapidly wasting away.

Such was the forbidding race on whom the missionaries were to try the power of the cross. "Probably none of you will live to witness the downfall of idolatry," — so said the Rev. Mr. Kellogg to Mr. Ruggles, as they took breakfast together at East Windsor, the morning before he left home. And so thought, no doubt, the whole community. But God's thoughts are not as our thoughts.

Hopu called up his friend Ruggles at one o'clock on a moonlight night (March 31) to get the first glimpse of Hawaii; and at day-break the snow-capped peak of Mauna Kea was in full view. A few hours more, and Hopu pointed out the valley where he was born. A boat is put off, with Hopu and others in it, which encounters some fishermen, and returns. As the boat nears the vessel, Hopu is seen swinging his hat in the air; and as soon as he arrives within hail, he shouts, "Oahu's idols are no more!" On coming aboard, he brings the thrilling news that the old king Kamehameha is dead; that Liho-liho, his son, succeeds him; that the images of the gods are all burned; that the men are all "Inoahs," — they eat with the women; that but one chief was killed in settling the government, and he for refusing to destroy his gods. Next day, the message was confirmed. Kamehameha, a remarkable man, had passed away. On his death-bed, he asked an American trader to tell him about the Americans' God; but, said the native informant, in his broken English, "He no tell him anything." All the remaining intelligence was also true. The missionaries wrote in their journal, "Sing, O heavens, for the Lord hath done it." The brig soon anchored in Kailua Bay, the king's residence; and a fourteen days' consultation between the king and chiefs, followed. Certain foreigners opposed their landing; "they had come to conquer the islands." "Then," said the chiefs, "they would not have brought their women." The decision was favorable. Messrs. Bingham, Loomis, Chamberlain, and Honoree, go to Oahu; and Messrs. Ruggles and Whitney accompany the young Tamoree to his father, the subject king of Kauai. The meeting of father and son was deeply affecting. The old king, for his son's sake, adopted Mr. Ruggles also, as his son, and gave him a tract of land, with the power of a chief. He prepared him a house, soon built a school-house and chapel, and followed him with acts of friendship which were of

great benefit to the mission while the king lived, and after his death. He himself became a hopeful convert, and in 1824 died in the faith.

And now the missionaries settled down to their work. They had found a nation sunk in ignorance, sensuality and vice, and nominally without a religion — though, really, still in the grasp of many of their old superstitions. The old religion had been discarded chiefly on account of its burdensomeness. We cannot here recount all the agencies, outer and inner, which brought about this remarkable convulsion. But no religious motives seem to have had any special power. Indeed, King Liholiho was intoxicated when he dealt to the system its finishing stroke, by compelling his wives to eat pork. And by a Providence as remarkable as inscrutable, the high priest threw his whole weight into the scale. Into this opening, thus signally furnished by the hand of God, the missionaries entered, with wonder and gratitude. The natives educated in America proved less serviceable than was expected. Tennooe was soon excommunicated; although in later years he recovered, and lived and died a well-reputed Christian. Hopu and Honoree, while they continued faithful, had partly lost their native tongue, lacked the highest skill as interpreters, and naturally failed in judgment. Hopu, at the opening of the first revival, was found busy in arranging the inquirers on his right hand and his left hand, respectively, as they answered yes or no to the single question, "Do you love your enemies?" and was greatly disturbed at being interrupted.

The king and the chiefs, with their families, were the first pupils. They insisted on the privilege. Within three months, the king could read the English language; and in six months, several chiefs could both read and write. The missionaries devoted themselves vigorously to the work of reducing the native speech to writing; and in less than two years, the first sheet of a native spelling-book was printed — followed by the second, however, only after the lapse of six months. From time to time, several accessions of laborers were received from America, and various changes of location took place. The first baptized native was Keopuolani, the mother of the king; and others of the high chiefs were among the earlier converts. The leading personages, for the most part, showed much readiness to adopt the suggestions of the missionaries. In 1824, the principal chiefs formally agreed to recognize the Sabbath, and to adopt the ten commandments as the basis of government. They also soon passed a law forbidding females to visit the ships for immoral purposes.

The gravest obstacles encountered, came from vile captains and crews of English and American vessels. They became ferocious

towards the influences and the men that checked their lusts. The British whale-ships Daniel, and John Palmer, and the American armed schooner Dolphin, commanded by Lieutenant Percival, were prominent in open outrage. The house of missionary Richards was twice assailed by the ruffians of the ship Daniel, encouraged by their captain. On one occasion, they came and demanded his influence to repeal the law against prostitution. On his refusal, they, in the presence of his feeble wife, threatened, with horrid oaths, to destroy his property, his house, his life, and the lives of all his family. Two days after, forty men returned, with a black flag, and armed with knives, repeating the demand. The chiefs at length called out a company of two hundred men, armed with muskets and spears, and drove them off. The crew of the Dolphin, with knives and clubs, on the Sabbath, assailed a small religious assembly of chiefs, gathered at the house of one of their number, who was sick. Mr. Bingham, who was also present, fell into their hands, on his way to protect his house, and barely escaped with his life from the blow of a club and the thrust of a knife, being rescued by the natives. A mob of English and American whalers, in October, 1826, started for the house of Mr. Richards, at Lahaina, with the intention of taking his life. Not finding him, they pillaged the town; while all the native women, from a population of 4,000, fled from their lust, for refuge in the mountains. A year later, the family of Mr. Richards took refuge in the cellar, from the cannon-balls of the John Palmer, which passed over the roof of the house. When printed copies of the ten commandments were about to be issued, this class of men carried their opposition, with threats, before the king. At Honolulu, while the matter was pending, Mr. Ruggles was approached by an American captain, bearing the satirical name of Meek, who flourished his dagger, and angrily declared himself ready "to bathe his hands in the heart's blood of every missionary who had any thing to do with it." At one time, twenty-one sailors came up the hill, with clubs, threatening to kill the missionaries unless they were furnished with women. The natives gathering for worship, immediately thronged round the house so thick that they were intimidated, and sneaked away. At another time, fourteen of them surrounded him, with the same demand; but were frightened off by the resolute bearing of the noble chief Kapiolani — a majestic woman, six feet high — who, arriving at the instant, swung her umbrella over her head, with the crisp words, "Be off in a moment, or I will have every one of you in irons." She was the same Christian heroine who, in 1824, broke the terrible spell which hung over the volcano Kilauea, by venturing down

into the crater, in defiance of the goddess Pele, hurling stones into the boiling lake, and worshiping Jehovah on its black ledge.

It is easy to understand why a certain class of captains and sailors have always pronounced the Sandwich Islands Mission a wretched failure.

The missionaries labored on undaunted. Eight years from their landing found them at work, some thirty-two in number, with 440 native teachers, 12,000 Sabbath hearers, and 26,000 pupils in their schools. At this time, about fifty natives, including Kaahumanu, the Queen Regent, and many of the principal chiefs, were members of the church. And now, in the year 1828, the dews of heaven began to fall visibly upon the mission. For two or three years, the way had been preparing. Kaahumanu, converted in 1828, and several other high chiefs, had thrown themselves vigorously and heartily into the work. "They made repeated tours around all the principal islands," says Mr. Dibble, "assembling the people from village to village, and delivering addresses day after day, in which they prohibited immoral acts, enjoined the observance of the Sabbath, encouraged the people to learn to read, and exhorted them to turn to God, and to love and obey the Saviour of sinners." "The effect was electrical — pervading at once every island of the group, every obscure village and district, and operating with immense power on all grades and conditions of society. The chiefs gave orders to the people to erect houses of worship, to build school-houses, and to learn to read — they readily did so; to listen to the instructions of the missionaries — they at once came in crowds for that purpose." About this time, too, (May, 1825,) the remains of King Liholiho and his wife were brought back from their unfortunate expedition to England, where they died from the measles. Their attending chiefs filled the ears of the people with what they saw in England; and Lord Byron, commander of the British frigate which brought the remains, gave an honorable testimony to the missionaries.

These various influences caused a great rush to hear the Word of God. The people would come regularly, fifty or sixty miles, traveling the whole of Saturday, to attend Sabbath worship; and would gather in little companies, from every point of the compass, like the tribes as they went up to Jerusalem. Meanwhile, the printed word was circulated throughout the villages.

At length the early fruits appeared. In the year 1828, a gracious work began, simultaneously and without communication, in the islands of Hawaii, Oahu, and Maui. It came unexpectedly. The transactions at Kaavarōa (Hawaii) well illustrate the work. Mr. Ruggles

was away from home, with Mr. Bishop, on an excursion to visit the schools of the island. They had been wrecked, and had swum ashore. Two natives who were sent home for shoes and clothing, brought a message from Mrs. Ruggles to her husband, requesting his immediate return, for "strange things were happening — the natives were coming in companies, inquiring what they should do to be saved." He hastened back, and found the house surrounded from morning till night, and almost from night till morning. A company of ten or twenty would be received into the house, and another company would wait their turn at the gate. So it went on for weeks, and even months, and the missionaries could get no rest or refreshment, except as they called in Kapiolani and others of the converted chiefs, to relieve them. Mr. and Mrs. Ruggles had the names of 2,500 inquirers on their books. With multitudes, it was, no doubt, but sympathy or fashion; but there were also a large number of real inquirers, and many hopeful conversions. All the converts were kept in training classes a year, before they were admitted to the church, and then only on the strictest examination. During the two following years, 350 persons were received to communion at the several stations. For a time, the work seemed to lull again. But in 1836, the whole aspect of the field was so inviting that the Board sent out a strong missionary reinforcement of thirty-two persons, male and female.

At this time, and for the following year, the hearts of the missionaries were singularly drawn out in desires and prayers for the conversion, not only of the Islands, but of America and of the world. And scarcely had the new laborers been assigned to their places, and learned the language, when (in 1838) there began and continued, for six years, one of the most remarkable awakenings that the world has ever witnessed. All hearts seemed tender. Whenever the Word was preached, conviction and conversions followed. The churches roused up to self-examination and prayer; the stupid listened; the vile and groveling learned to feel; the congregations became immense, and sometimes left their churches for the open air, and the prayer-meetings left the lecture-room for the body of the church. There were congregations of four, five and six thousand persons. The missionaries preached from seven to twenty times a week; and the sense of guilt in the hearers often broke forth in groans and loud cries. Probably many indiscretions were committed, and there were many spurious conversions. But, after all allowances, time showed that a wonderful work was wrought. During the six years from 1838 to 1843, inclusive, twenty-seven thousand persons were admit-

ted to the churches. In some instances, the crowds to be baptized on a given Sabbath required extraordinary modes of baptism; and Mr. Coan is said to have sprinkled water with a brush upon the candidates, as they came before him in throngs.

The next twenty years added more than 20,000 other members to the churches, making the whole number received up to 1863, some 50,000 souls. Many of these had then been excommunicated — in some instances, it was thought, too hastily; many thousand had gone home to heaven; and in 1863, some 20,000 still survived in connection with the churches.

At length came the time when the Islands were to be recognized as nominally a Christian nation, and the responsibility of their Christian institutions was to be rolled off upon themselves. In June, 1863, Dr. Anderson, Senior Secretary of the American Board, met with the Hawaiian Evangelical Association to discuss this important measure. After twenty-one days of debate, the result was reached with perfect unanimity, and the Association agreed to assume the responsibility which had been proposed to them. This measure was consummated by the Board in the autumn following, and those stations no longer looked to the American churches for management and control. "The mission has been, as such, disbanded and merged in the community."

On the 15th of January, 1864, at Queen's Hospital, Honolulu, died William Kanui, (Tennooe,) aged sixty-six years, the last of the native youth who gave rise to the mission and accompanied the first missionaries. He had wandered — had been excommunicated — and was restored; and after many years of faithful service he died in the triumph of faith. In his last sickness he used "to recount the wonderful ways" in which God had led him. "The names of Cornelius, Mills, Beecher, Daggett, Prentice, Griffin, and others were often on his lips;" and he went, no doubt, to join them all above. God had spared his life to see the whole miraculous change that had lifted his nation from the depths of degradation to civilization and Christianity. Could the spirit of Henry Obookiah have stood in Honolulu soon after the funeral of Kanui, he would have hardly recognized his native island except by its great natural landmarks. He would have seen the city of Honolulu, once a place of grass huts and filthy lanes, now marked by substantial houses and sidewalks, and a general air of civilization; a race of once naked savages decently attired and living, some of them, in comparative refinement; a nation of readers, whom he left without an alphabet; Christian marriage firmly established in place of almost promiscuous concubinage; property

in the interior, exposed with absolute security for an indefinite time, where formerly nothing was safe for an hour; the islands dotted with a hundred capacious church edifices, built by native hands, some of them made of stone, most of them with bells; a noble array of several hundred common schools, two female seminaries, a normal school for natives, a high school that furnished the first scholar to one of the classes in Williams College; a theological seminary and twenty-nine native preachers, besides eighteen male and female missionaries sent to the Marquesas Islands; near twenty thousand living church members; a government with a settled constitution, a legislature, and courts of justice, and avowing the Christian religion to be "the established national religion of the Hawaiian Islands."

These facts exhibit the bright and marvelous aspect of the case. But, of course, they have their drawbacks. The Sandwich Islands are not Paradise, nor even America. The stage of civilization is, as it must be, far below that of our own country. The old habits still shade into the new. Peculiar temptations to intemperance and licentiousness come down by inheritance. Foreign interventions and oppositions have been and still are grave hindrances. Church members but fifty years removed from a state of brutalism, can not and do not show the stability, intelligence, and culture of those who inherit the Christian influences of a thousand years.

But the amazing transformation of the islands is a fact that depends not alone on the estimates of the missionaries, or of the Board that employed them. The most generous testimonies have come from other sources. The Rev. F. S. Rising, of the American Church Missionary Society, explored the Islands in 1866, for the express purpose of testing the question. He visited nearly every mission station, examined the institutions—religious, educational, social; made the personal acquaintance of the missionaries of all creeds, and conversed with persons of every profession and social grade. And he writes to the Secretary of the American Board: "The deeper I pushed my investigations, the stronger became my conviction, that what had been on your part necessarily an experimental work in modern missions had, under God, proved an eminent success. Every sunrise brought me new reasons for admiring the power of divine grace, which can lift the poor out of the dust, and set him among princes. Every sunset gave me fresh cause to bless the Lord for that infinite love which enables us to bring to our fellow-men such rich blessings as your missionaries have bestowed on the Hawaiian Islands. To me it seemed marvelous, that in comparatively so few years, the social, political, and religious life of the nation should have

undergone so radical and blessed a change as it had. Looking at the kingdom of Hawaii-nei as it to-day has its recognized place among the world's sovereignties, I can not but see in it one of the brightest trophies of the power of the cross." "What of Hawaiian Christianity? I would apply to it the same test by which we measure the Christianity of our own and other lands. There are certain outward signs which indicate that it has a high place in the national respect, conscience, and affection. Possessing these visible marks, we declare of any country that it is Christian. The Hawaiian kingdom, for this reason, is properly and truly called so. The constitution recognizes the Christian faith as the religion of the nation. The Bible is found in almost every hut. Prayer—social, family, and individual—is a popular habit. The Lord's day is more sacredly observed than in New York. Churches of stone or brick dot the valleys and crown the hill-tops, and have been built by the voluntary contributions of the natives. There the Word is preached and the sacraments administered. Sunday schools abound. The contributions of the people for religious uses are very generous, and there is a native ministry, growing in numbers and influence, girded for carrying on the work so well begun. The past history of the Hawaiian mission abounds with bright examples [of individual righteousness], like Kaahumanu and Kapiolani, and some were pointed out to me as I went to and fro. They were at one time notoriously wicked. Their lives are manifestly changed. They are striving to be holy in their hearts and lives. They are fond of the Bible, of the sanctuary and prayer. Their theology may be crude, but their faith in Christ is simple and tenacious. And when we see some such in every congregation, we know that the work has not been altogether in vain." In 1860, Richard H. Dana, Esq., a distinguished Boston lawyer, of the Episcopal Church, gave a similar testimony in the New York "Tribune," during his visit to the Islands. Among other things, he mentions that "the proportion of inhabitants who can read and write is greater than in New England;" that they may be seen "going to school and public worship with more regularity than the people at home;" that after attending the examination of Oahu College, he "advised the young men to remain there to the end of their course [then extending only to the Junior year], as they could not pass the Freshman and Sophomore years more profitably elsewhere, in my judgment;" that "in no place in the world, that I have visited, are the rules which control vice and regulate amusement so strict, yet so reasonable, and so fairly enforced;" that "in the interior it is well known that a man may travel alone with money, through

the wildest spots, unarmed ;” and that he “found no hut without its Bible and hymn book in the native tongue ; and the practice of family prayer and grace before meat, though it be no more than a calabash of poi and a few dried fish, and whether at home or on a journey, is as common as in New England a century ago.”

There is one sad aspect about this interesting people. The population has been steadily declining since they were first discovered. Cook, in 1773, estimated the number of inhabitants at 400,000. This estimate, long thought to be exaggerated, is now supposed to be not far from the truth. But in 1823, wars, infanticide, foreign lust, imported drinks, and disease, had reduced them to the estimated number of 142,000 ; and in 1830, to the ascertained number of 130,000. In the lapse of a few years after the first visits of foreign vessels, half the population are said to have been swept away with diseases induced or heightened by their unholy intercourse. The mission has done what could be done to save the nation ; but the wide taint of infamous disease was descending down the national life, before the missionaries reached the islands ; and the flood-gates of intemperance were wide open. They have retarded the nation's decline ; but foreign influences have always interfered — and now, perhaps, more than ever. The sale of ardent spirits was once checked, but is now free. The present monarch stands aloof from the policy of some of his predecessors, and from the influence of our missionaries. And the population, reduced to 62,000 in 1866, seems to be steadily declining. The “Pacific Commercial Advertiser,” which furnishes the facts, finds the chief cause in the fearful prevalence, still, of vice and crime, which are said to have been increasing of late ; and the reason for this increase is “political degradation,” and the readiness with which the people now obtain intoxicating drinks. It must be remembered, that “in the height of the whaling season, the number of transient seamen in the port of Honolulu equals half the population of the town ;” and the influences they bring, breathe largely of hell. Commercial forces and movements, meanwhile, are changing the islands. The lands are already passing into the hands of foreign capitalists, and the islands are falling into the thoroughfare of the nations.

The proper sequel, therefore, of this grand missionary triumph may be taken away ; and the race itself, as a nation, may possibly cease to be. But in no event can the value or the glory of the work achieved be destroyed. Not only will thousands on thousands of human souls thereby have been brought into the kingdom, by the labor of a hundred missionaries, and the expenditure of perhaps a

million of dollars from America ; but a grand experiment will have been tried before the world, and an imperishable memorial erected for all time, of what the remedial power of the gospel can accomplish, in an incredibly short time, upon a most imbruted race. " Fifty years ago," says Dr. A. P. Peabody, " the half-reasoning elephant, or the tractable and troth-keeping dog, might have seemed the peer, or more, of the unreasoning and conscienceless Hawaiian. From that very race, from that very generation, with which the nobler brutes might have scorned to claim kindred, have been developed the peers of saints and angels." And all the more glorious is the movement, that the nation was sunk so low, and was so rapidly wasting away. " If the gospel," says Dr. Anderson, " took the people at the lowest point of social existence — at death's door, when beyond the reach of all human remedies, with the causes of decline and destruction all in their most vigorous operation — and has made them a Christian people, checked the tide of depopulation, and raised the nation so in the scale of social life, as to have gained for it an acknowledged place among the nations of the earth, what more wonderful illustration can there be of its remedial power ? "

The history of the Sandwich Islands will stand forever as the vindication, to the caviler, of the worth of Christian missions, and as a demonstration to the Christian, of what they might be expected to accomplish in other lands, if prosecuted with a vigor at all proportioned to the nature and extent of the field, and crowned with the blessing of God.

As indicating, somewhat, the present condition at the Islands of that Christian work for which so much effort has been made, it may be well to add here a few sentences from the Annual Report of the American Board for 1868 : —

" The Christianity of the Islands has had severe trials of late, from the attitude of the government, and the opposition of corrupt and corrupting officials. . . . The gospel is on trial ; the missionaries, the native pastors, and the faithful followers of Christ in the native churches and among the foreign population, are deserving of a large place in the sympathies and prayers of Christian men the world over, as against such odds — an unfriendly government, the intrigues of the Papacy and of the Reformed Catholics, the opposition of ungodly men, who would perpetuate vice and immorality for their own wicked ends, and the tendency of the natives, not yet fully confirmed in habits of virtue, to yield to the pressure of evil within and without — they still press on with the banner of the cross.

“ The addition of 827 members to the native churches on profession of faith, the contribution of \$29,023 to various Christian objects, the sending out of new missionaries, the almost entire support of their own Christian institutions, the past year, are evidences that the good work is nobly maintained. . . .

“ There are now twenty-six native pastors, settled over as many churches, besides four licensed preachers, having stated charges, all supported by the Hawaiian churches. And there are thirteen Hawaiian missionaries in the Marquesas and in Micronesia, — eight ordained ministers and five licensed preachers.”

The following list presents the names of persons who have been sent out by the American Board, in connection with its work at these Islands. It should be noted, however, that quite a number of the children of missionaries, and some other persons, not named in this list, are or have been engaged in educational and evangelizing labors at the Islands, some of them supported wholly or in part by the Board, and others entirely by those for whom they labor. It should also be said, that many of those sent out by the Board, and still living and laboring at the Islands, no longer receive support from the funds of the Board. Those who are now sustained, wholly or in part, by the Board are designated by the letter A against their names. Those known to have died are marked with a * : —

NAMES.	Sailed for the Mission.	Left or Released.	Died.
Rev. Hiram Bingham.	Oct. 23, 1819.	1841	
Mrs. Sybil Bingham.*	“	“	1848
Rev. Asa Thurston.*	“	“	1868
Mrs. Lucy G. Thurston. A	“	“	
Mr. Daniel Chamberlain.	“	1823	
Mrs. Chamberlain.	“	“	
Mr. Samuel Whitney.*	“	“	1845
Mrs. Mercy Whitney. A	“	“	
Dr. Thomas Holman.*	“	1820	1821
Mrs. Lucia Holman.	“	“	
Mr. Elisha Loomis.	“	1827	
Mrs. Maria T. Loomis.	“	“	
Mr. Samuel Ruggles.	“	1834	
Mrs. Nancy Ruggles.	“	“	
Rev. Wm. Richards.*	Nov. 19, 1822.	1838	1847
Mrs. Clarissa Richards.*	“	“	
Rev. Chas. S. Stewart.	“	1825	
Mrs. Harriet B. Stewart.*	“	“	
Rev. Artemas Bishop.	“	“	
Mrs. E. E. Bishop.*	“	“	1828
Dr. Abraham Blatchley.	“	1826	
Mrs. Jemima Blatchley.	“	“	
Mr. Joseph Goodrich (ordained at the Islands).	“	1836	

NAMES.	Sailed for the Mission.	Left or Released.	Died.
Mrs. Goodrich.	Nov. 19, 1822.	1836	
Mr. James Ely.	"	1828	
Mrs. Louisa Ely.	"	"	
Mr. Levi Chamberlain.*	"		1849
Rev. Lorrin Andrews.*	Nov. 3, 1827.	1842	1868
Mrs. Andrews.	"	"	
Rev. E. W. Clark. A	"		
Mrs. Mary K. Clark.*	"		1857
Rev. J. S. Green.	"	1842	
Mrs. T. A. Green.	"	"	
Rev. P. J. Gulick.	"		
Mrs. F. H. Gulick.	"		
Mrs. M. P. Chamberlain. A	"		
Mr. Stephen Shepard.*	"		1834
Mrs. M. C. Shepard.	"	1835	
Dr. G. P. Judd.	"	1842	
Mrs. L. P. Judd.	"	"	
Miss M. C. Ogden. A	"		
Miss Delia Stone (Mrs. Bishop).	"		
Miss Mary Ward (Mrs. Rogers).*	"		1834
Rev. Dwight Baldwin, M. D. A	Dec. 28, 1830.		
Mrs. C. F. Baldwin. A	"		
Rev. Sheldon Dibble.*	"		1845
Mrs. M. M. Dibble.*	"		1837
Mr. Andrew Johnstone.	"	1836	
Mrs. Johnstone.*	"	"	
Rev. Reuben Tinker.*	"	1840	
Mrs. M. T. Tinker.	"	"	
Rev. J. S. Emerson.*	Nov. 26, 1831.		1867
Mrs. Ursula S. Emerson. A	"		
Rev. D. B. Lyman. A	"		
Mrs. Sarah J. Lyman. A	"		
Rev. Ephraim Spaulding.*	"	1837	1840
Mrs. Julia Spaulding.	"	"	
Rev. W. P. Alexander. A	"		
Mrs. Mary Ann Alexander. A	"		
Rev. Richard Armstrong.*	"	1849	1860
Mrs. Clarissa Armstrong.	"	"	
Rev. Cochran Forbes.	"	1847	
Mrs. Rebecca D. Forbes.	"	"	
Rev. H. R. Hitchcock.*	"		1855
Mrs. Rebecca Hitchcock.	"		
Rev. Lorenzo Lyons. A	"		
Mrs. Betsey Lyons.*	"		1837
Dr. Alonzo Chapin.	"	1835	
Mrs. Mary Ann Chapin.	"	"	
Mr. Ed. H. Rogers.*	"		1853
Rev. Benjamin W. Parker. A	Nov. 2, 1832.		
Mrs. Mary E. Parker. A	"		
Rev. Lowell Smith. A	"		
Mrs. Abby W. Smith. A	"		
Mr. Lemuel Fuller.	"	1833	
Rev. Titus Coan. A	Dec. 5, 1834.		
Mrs. Fidelia C. Coan. A	"		
Mr. Henry Dimond.	"	1849	
Mrs. Ann M. Dimond.	"	"	
Mr. E. O. Hall.	"	"	
Mrs. Sarah L. Hall.	"	"	

NAMES.	Sailed for the Mission.	Left or Released.	Died.
Miss Lydia Brown.*	Dec. 5, 1834.		1865
Miss E. M. Hitchcock* (Mrs. Rogers).	"		1857
Rev. Isaac Bliss.	Dec. 4, 1836.	1841	
Mrs. Emily Bliss.	"	"	
Rev. D. T. Conde.	"	1858	
Mrs. A. L. Conde.*	"		1854
Rev. Mark Ives.	"	1853	
Mrs. Mary A. Ives.	"	"	
Rev. Thomas Lafon, M. D.	"	1840	
Mrs. Sophia L. Lafon.	"	"	
Dr. S. L. Andrews.	"	1849	
Mrs. Parnelly Andrews.*	"	"	1846
Mr. Amos S. Cooke.	"	1852	
Mrs. Juliette M. Cooke.	"	"	
Mr. Wm. S. Van Duzee.	"	1839	
Mrs. Oral Van Duzee.	"	"	
Mr. Edward Bailey.	"	1850	
Mrs. Caroline H. Bailey.	"	"	
Mr. Abner Wilcox. A	"		
Mrs. Lucy E. Wilcox. A	"		
Mr. Horton O. Knapp.*	"		1845
Mrs. Charlotte Knapp.	"		
Mr. Charles McDonald.*	"		1839
Mrs. Harriet T. McDonald.	"		
Mr. Edwin Locke.*	"		1843
Mrs. Martha L. Locke.*	"		1842
Mr. Bethuel Munn.	"	1842	
Mrs. Louisa Munn.*	"		1841
Mr. Samuel N. Castle.	"	1852	
Mrs. Angelina L. Castle.*	"		1840
Mr. Edward Johnson* (ordained after going).	"		1867
Mrs. Lois S. Johnson. A	"		
Miss Marcia Smith.	"	1853	
Miss Lucy G. Smith (Mrs. Lyons).	"		
Rev. Daniel Dole. A	Nov. 14, 1840.		
Mrs. Charlotte C. Dole.*	"		1844
Rev. Elias Bond. A	"		
Mrs. Ellen M. Bond. A	"		
Rev. John D. Paris. A	"		
Mrs. Mary C. Paris. A	"		
Mr. William H. Rice.*	"		1862
Mrs. Mary S. Rice. A	"		
Rev. Geo. B. Rowell.	May 5, 1841.	1865	
Mrs. Malvina J. Rowell.	"	"	
Dr. James W. Smith. A	"		
Mrs. M. K. Smith. A	"		
Rev. Asa B. Smith.	1842	1846	
Mrs. Smith.	"	"	
Mrs. Mary T. Castle.	Nov. 2, 1842.	1852	
Rev. C. B. Andrews.	Dec. 4, 1843.		
Rev. T. Dwight Hunt.	"	1849	
Mrs. Mary H. Hunt.	"	"	
Rev. John F. Pogue. A	"		
Rev. Eliphalet Whittlesey.	"	1854	
Mrs. Eliza H. Whittlesey.	"	"	
Miss Maria K. Whitney (Mrs. Pogue). A	"		
Rev. Samuel G. Dwight.	Oct. 23, 1847.	"	

NAMES.	Sailed for the Mission.	Left or Released.	Died.
Rev. Henry Kinney.*	Oct. 23, 1847.		1854
Mrs. Maria L. Kinney.*	"		1858
Dr. C. H. Wetmore.	Oct. 16, 1848.	1856	
Mrs. Lucy S. Wetmore.	"	"	
Rev. W. C. Shipman.*	June 4, 1854.		1861
Mrs. Jane S. Shipman. A	"		
Rev. Wm. O. Baldwin.	Nov. 28, 1854.	1860	
Mrs. Mary P. Baldwin.	"	"	
Mr. Wm. A. Spooner.	April 16, 1855.	"	
Mrs. Eliza Ann Spooner.	"	"	
Rev. Anderson O. Forbes. A	1857		

In connection with this sketch, it will be proper briefly to refer to operations at the Islands by Roman Catholic, Mormon, and "Reformed Catholic" missionaries, whose efforts have not been without influence upon the prosperity of that evangelizing work which the missionaries of the Board have prosecuted.

ROMAN CATHOLICS.

Early in the history of the mission (in 1825), a French adventurer, by the name of Rives, left the Islands, and went to France, where, pretending to be a large landholder at the Islands, and to have much influence, he applied for priests to establish a Papal mission. In 1826 the Pope appointed an Apostolic Prefect of the Sandwich Islands. He arrived at Honolulu, with two other priests and four laymen, in July, 1827. They landed privately, in disregard of the law which required foreigners to obtain permission before landing. Ordered to leave, they still remained, in disregard of law, and connected themselves with a chief who was manifesting a disposition to resist the authority of the Regent. Having opened a chapel, it was at once reported that they worshiped images; and the chiefs feared that their old religion, with all its evil tendencies, was about to be revived. Continuing to identify themselves with a party of malcontents, the rulers had much trouble with them, a conspiracy seemed fast ripening, and at length, in April, 1831, the chiefs passed a formal order, requiring these foreign priests, who were there without authority, and who were regarded as abettors of rebellion and promoters of vice, to leave the Islands. Still they did not go, and in December the government fitted out a vessel and sent them to California. In

all this the authorities acted upon their own views of what was right and necessary in the case, while the American missionaries discountenanced anything that would be regarded as an interference with religious liberty.

In 1836 another Papal priest came, and was forbidden to remain. He, however, like the former company, evaded repeated orders to leave, and in the spring of 1837 he was joined by two of the banished priests, returned from California. The captains of an English and of a French war vessel now interfered, to prevent their being at once compelled again to depart; but those who had returned from California did leave in the autumn. In December the government forbade the teaching of "the Pope's religion." In July, 1839, the frigate *L'Artemise*, Captain Laplace, visited Honolulu, and *compelled* the authorities to sign a treaty declaring the Catholic worship free, and giving a site for a Catholic church at Honolulu. A footing was thus forcibly secured for Papal priests and influence, and the report of the American Board for the next year, 1840, states, "The influence of Popery begins to be disastrously seen on the Island of Oahu. It is adverse to learning, religion, morals, and social order. For this very reason, the best part of the native population regard it with dread and aversion. But it could not be expected that all of such a people, just emerging from utter ignorance and idolatry, would see the errors or resist the inticements of the priests thus forced upon the toleration of the government. The Papal religion has maintained its ground, and, according to the report of the bishop a few years since, it would appear that about one third of the population of the Islands profess to be, or at least are claimed as, "Catholics."

THE MORMONS.

The teachers of doctrines yet more opposed to the gospel plan of salvation reached the Islands about 1850. Writing in February, 1851, Mr. Lyons stated that two Mormons, "an elder and a prophet," from Salt Lake, had appeared on Hawaii, belonging to "a company of ten, scattered in pairs over the Islands." They and others have labored zealously to propagate the Mormon doctrines, but not with great success. When Dr. Anderson visited the Islands, in 1863, he found their principal settlement on Lanai, a small island opposite Lahaina, but gained no reliable information as to their numbers, saying, however, that in 1861, Captain Gibson, "their leading man on the island," writing the Minister of Foreign Affairs, stated their number of adults at 3,580.

“REFORMED CATHOLICS.”

Bishop Staley, from England, and two presbyters, belonging to the “High Church,” “Ritualistic” portion of the English Established Church, reached Honolulu in October, 1862. Styling themselves “Reformed Catholics,” they, and others who have followed them in the same mission, have from the outset pursued a course adverse to the interests of the American mission, and of Evangelical Protestant Christianity; manifesting more sympathy for, and more readiness to fellowship with, the Papal than the Protestant preachers and church, and in their worship, their readings and drappings, and their many ceremonies, approaching far more nearly to the formalism of Rome than to the simplicity of the gospel. But though countenanced by the king, and by others in high places, they seem to have found it difficult to interest very many of the people in their new form of religion. It has been too showy, too much like the Roman Catholic, for their religious tastes and convictions. The precise statistics of the mission cannot be given. Bishop Staley has now been for some time in England, but there are presbyters and “sisters” at the Islands, occupying, it is supposed, four stations at least, — Honolulu, Lahaina, Kona, and Wailuku, — with schools for boys and for girls, as well as preaching services. How many they number, as connected with their church or congregations, is not known.

SKETCH OF THE MICRONESIA MISSION.

THE mission church must in due time turn missionary. So rightly reasoned the members of the Sandwich Islands mission. Thirty years had elapsed; fifteen hundred dollars a year were collected at the monthly concert; the first native pastor had been ordained by a council of native churches; and in the same year, the members of the mission proposed that Hawaiian Christians should carry the gospel to other islands. The Prudential Committee at Boston warmly approved the proposal. Another year (1850) saw the "Hawaiian Missionary Society" formed at Honolulu.

Two thousand miles away, to the south-west of Honolulu, lie an immense number of islands — two thousand or more — now embraced under the general name of Micronesia — "The Little Islands." Scattered in groups, known by various appellations — Ladrões, Carolines, and the like — they stretch from three degrees south to twenty degrees north of the equator, and were then supposed to contain a population of two hundred thousand. Many of them were built wholly by the coral insect, and lie flat upon the water, while a few of them are basaltic islands, with mountains two or three thousand feet in height. These various groups differ in language and in the details of their customs and superstitions, but agree in the general characteristics of their native occupants. They are the natural homes of indolence and sensuality, of theft and violence. The warmth of the climate renders clothing a superfluity, and houses needless except for shade; while the constant vegetation of the tropics dispenses with accumulated stores of food. A race of tawny savages stalk round almost or quite naked, swim like fish in the waters, or bask in the sunshine on shore. They prove as ready to catch, as vile sailors are to communicate, the vices of civilized lands. Intemperance is an easily besetting sin; and licentiousness is, with rare exceptions, the

general and almost ineradicable pollution of the Pacific Islands. But in the Kingsmill group, the missionaries found a people who, though practicing polygamy, held in honor the chastity of woman.

The attention of the missionaries was turned to three of these groups of islands — the Caroline, the Marshall, or Mulgrave, and the Kingsmill, or Gilbert Islands.

The eastern portion of the Caroline chain was naturally fixed upon as the centre of operations, by reason of the convenient location and healthful climate. Two of these, Kusaie and Ponape, were the first to be occupied. Ponape — or Ascension Island — is a high basaltic island, sixty miles in circumference, surrounded by ten smaller basaltic islands, all inclosed within a coral reef. It rises to the height of 2,850 feet, and has its rivers and waterfalls. The island is a physical paradise, with a delightful climate — in which the range of the thermometer for three years was but seventeen degrees, and with a various and luxuriant vegetation. Among the indigenous products are the breadfruit, banana, cocoanut, taro, sugar-cane, ava, arrowroot, sassafras, sago, wild orange, and mango, with an immense variety of timber trees; while lemons, oranges, pine-apples, coffee, tamarinds, guava, tobacco, and other exotics, thrive abundantly. From the mangrove trees that line the shore, the ground rises by a series of natural terraces; and while twenty varieties of birds fill the air with life, a population of five thousand people are so hidden in the overhanging forests and shrubbery, that, but for an occasional canoe, or a smoke ascending, the passing vessel would scarcely know it to be inhabited. The inhabitants seem to be of Malay descent, and the place was “a moral Sodom.”

Kusaie — or Strong's Island — the easternmost of the Carolines, is one of a small cluster, and is about thirty miles in circumference. It rises to the height of 2,000 feet, wooded to the summit; and it then contained some 1,500 people, strongly Asiatic both in look and speech. Here polygamy was unknown, and labor comparatively honorable. Many of the inhabitants, with an unusual quickness of apprehension, had learned of foreigners a kind of broken English before the missionaries arrived; and the “Good King George,” as his subjects called him, had, with surprising wisdom, forbidden the tapping of the cocoanut tree for the manufacture of intoxicating drink.

North-east of Kusaie lie the Marshall — sometimes called Mulgrave — Islands; subdivided into the Radack and Ralick — or eastern and western — chains. About thirty principal islands compose the group. They are all of coral formation, but much higher, more fertile and

inviting, than the Gilbert group south of them. Majuro, or Arrow-smith, for example, is described as a magnificent island, rising eight or ten feet above the water at the landing-place, sprinkled with forests of breadfruit and pandanus trees, and abounding with cocoanuts and bananas. The population of the whole group was estimated at twelve thousand or upwards, speaking, to some extent, different languages. They had been comparatively uncontaminated by foreign intercourse, from their reputation for ferocity. Several vessels had been cut off by them, and a great number of foreigners killed at different times, in retaliation for a former deadly attack upon the natives. The residence of the king and principal chiefs was at Ebon Island. The natives are in some respects superior to many of the Pacific islanders. Their features are sharper, their persons spare and athletic, and their countenances vivacious. The women wear their hair smoothly parted on the forehead, and neatly rolled up in the neck — sometimes adorned with flowers; and their skirts, fine, and beautifully braided and bordered, extend from the waist to the feet. The men exhibit much more skill than is common in this region, and are fond of ornaments. Their comparative intelligence and exemption from foreign influence constituted the inviting aspect of this case; their alleged ferocity, the formidable feature.

Directly south of the Marshall Islands, on both sides of the equator, lie the Kingsmill, or Gilbert Islands. Fifteen or sixteen principal islands, surrounded by a multitude of islets, raised by the coral insect barely above the level of the ocean, contain a population of thirty or forty thousand, speaking mostly a common language, resembling the Hawaiian. The land is densely covered with coconut groves. This is the "tree of a thousand uses," furnishing the natives almost "everything they eat, drink, wear, live in, or use in any way." Their hats, clothing, mats and cords are made from its leaves; their houses are built from its timber; they eat the fruit, drink the milk, make molasses and rum from its juice, and manufacture from it immense quantities of oil for use and for sale. Their religion is the loosest system of spirit-worship, without priest, idol, or temple. They practice polygamy. The children go naked for ten or twelve years. The men wear a girdle, and the women a broader mat around them. Their appearance of nudity is relieved by the tattooing, with which they are profusely and skillfully adorned. The considerable population, the unity of origin, faith, and language, and the general resemblance of their speech to the Hawaiian, rendered this group inviting, especially to the Sandwich Island laborers, although its torrid sun, comparatively barren soil, and limited range

of vegetation, made it not altogether favorable for the American missionaries' home.

Such was the region to which the gospel was to be carried. On the 18th of November, 1851, missionaries Snow and Gulick, with their wives, left Boston in the *Esther May*, and two months afterward, Mr. and Mrs. Sturges, in the *Snow Squall*, for Micronesia by way of the Sandwich Islands. Seven native Hawaiians were ready to join them; but two only, with their wives, were selected for the opening of the mission. The native churches made liberal contributions for their outfit and support. King Kamehameha III. gave them a noble letter of commendation to the Micronesian chiefs. A mission church was organized early in July, 1852, and on the 15th of the same month, just thirty-three years, or one whole generation, from the date of the former parting at Long Wharf in Boston, the like scene took place in the harbor of Honolulu. A crowd of natives thronged the shore as the missionaries put off for the schooner *Caroline*. On the deck of the schooner there is a prayer in Hawaiian and another in English, a verse of the Missionary Hymn, a shaking of friendly hands; and with a gentle breeze the vessel glides away.

The *Caroline* arrived at the Gilbert Islands, and on the 21st of August anchored at Kusaie. The missionaries were pleasantly received by "Good King George," in a faded flannel shirt, while his wife sat by in a short cotton gown, and his subjects approached him crouching on their hands and knees. He consented to the mission, gave them supplies, promised them land and a house, and on hearing the thirteenth chapter of Romans, and witnessing their worship, he pronounced both to be "first rate." Messrs. Snow, Opunui, and their wives, commenced their work in this isolated place, where at one time they passed a period of two full years without a letter from America. A fortnight later the *Caroline* anchored in the land-locked harbor of Ponape, where the king came on board, and, after some conversation, told them it should be "good for them to stop." And here Messrs. Sturges, Gulick, Kaaikaula, and their wives, were soon established in their new home.

In 1854 they were followed by Dr. Pierson and the native Hawaiian, Kanoa. These brethren brought a blessing to the crew of the whaling bark *Belle*, that carried them; her three mates were converted on the voyage. As they cruised among the Marshall Islands on their way to Kusaie, by a good providence the King's sister — a remarkable woman — took passage from Ebon to another island, became attached to the missionaries, and spoke their praises at every island where they touched. The missionaries proceeded on their voyage to Kusaie, but

with a deep conviction that the Lord was calling them back to the Marshall group.

At length (1857) the *Morning Star*, the children's vessel, heaves in sight at Kusaie. She brings Mr. and Mrs. Bingham, and Kanakaole with his wife, on their way to the Marshall and the Gilbert Islands. They are joined here by Messrs. Pierson and Doane, and sail for their destination. As they set out for Ebon Island, of the Marshall group, they are solemnly warned by old sea-captains of the danger that awaits them from that ferocious people. On approaching the island, the captain put up his boarding nettings, stationed his men fore and aft, and anxiously awaited the issue. Fifteen canoes drew near, jammed full of men. In the prow of the foremost stood a powerful man, with a wreath on his head and huge rings in his ears. On they came; but in the same instant Dr. Pierson and the savage recognized each other as old acquaintances, and the savage came on board shouting, "Docotor, docotor," in perfect delight. Many months before, it seems, this man and a hundred others had been driven by a storm upon Kusaie, where the missionaries had rescued them, and befriended them with food and medicine; and they had returned to their homes in peace. So the Lord befriended the missionaries in turn, and prepared them a welcome among the so-called "cannibals." And when, after a further cruise of thirty days, the *Morning Star* returned to leave the missionaries at Ebon, they were met on the water by twenty canoe loads of people, shouting, singing, and dancing for joy. On the shore they were received with every demonstration of friendship; and the aged female chief, who had once sailed with Dr. Pierson among the islands, took him by both hands and led him joyfully to her house. On the same voyage Mr. Bingham and Kanoa were set down at Apaiang, of the Gilbert group, where the king gave them a pleasant home.

Thus was the gospel first carried to these three groups of islands; and here we leave them, and their fellow-laborers that followed them, chiefly Hawaiians, at their self-denying toils. We will briefly sketch the progress of the work on the principal island, Ponape, as a specimen of the whole. Here the king, though almost helpless with the palsy, was friendly to the enterprise; while the Nanakin, his chief officer, expressed himself warmly, and received an English book with the avowed determination to learn to read it; "the cooper should teach him how, or he would pound him." Two short months sufficed to awaken the enmity of unprincipled foreigners. Two captains had bought one of the small islands, and made out a deed for the Nanakin to sign. He brought it to the missionaries, who found it to contain

the grossest frauds, including even the forgery of the Nanakin's signature. The exposure of course created hostility. Six months brought fifteen vessels; and though in most instances the captains were friendly, and even kind, every arrival was attended with deplorable influences on the morals of the native women. Then came the opening of a school, some of the scholars sitting patiently for six long hours to get an opportunity to steal. Then came the small-pox; and before the end of the first year, it had carried off multitudes of the inhabitants, broken up the school, arrested all plans of labor, prostrated the Hawaiian preacher, and produced a general recklessness and bitterness of feeling through the island. To add to the evil, the vaccine matter received from the Sandwich Islands proved worthless; and wicked foreigners circulated the report that the missionaries had introduced and were spreading the disease. By resorting boldly to inoculation, and beginning with the Nanakin, the missionaries at length saved many lives and regained confidence. In the midst of this calamity, Mr. Sturges's house burned up, with all its contents, driving him and his family to the woods. Hostilities arose also among the tribes, attended with robberies and murders; and the sailors continued to bring moral pollution. One day, in his accustomed tour, Mr. Sturges passed near three brothels, all kept by foreigners. But the missionaries toiled on, resumed their schools, gathered their growing congregations, privately sowed the good seed, and in four years' time were printing hymns and Old Testament stories in Pona-pean. After a night of eight years, three converts were at one time received to their little church, followed by eight others soon; and meanwhile a little church of six members was formed in another part of the island. Revivals brought opposition and more or less of persecution. At length a chapel is built in the mountains by native hands, and at the principal station a church edifice, forty feet by sixty, solemnly dedicated to God. Hardly was it consecrated, when the Morning Star arrived with an eight hundred pound bell, the gift of friends in Illinois; and within a fortnight the Nanakin, with his wife and fourteen other converts, sat down at the table of the Lord. The chief had vibrated back and forth—now proclaiming Sabbath observance, breaking up five brothels, and following the missionary round the island, and now distributing "toddy" profusely among the people—till at length the Lord brought him in. Half the islanders had by this time yielded an outward deference to the true religion. Early in the year 1867, there were religious services regularly held at twelve principal places, a thousand readers, 161 church members in good standing, and numbers of converts soon to be

received. Three new churches had been erected by the natives within two years, in one of which (in May, 1867) one hundred communicants sat down to the Lord's table in the presence of six hundred spectators, on the very spot where, fourteen years before, Mr. Sturges was near being overcome and robbed; and another of these churches, just built, though seating five hundred persons, will soon need to be enlarged. At Kusaie, there are 183 church members, of whom 93 were received in 1867. Three stone chapels had just been erected, four native deacons ordained, and the eye of the missionary turned to one man — the only living child of "good King George" — for a native pastor; while the influence of the churches is reacting on the sailors. There are about sixty church members now at the Marshall Islands, and the prospects are eminently hopeful. In the Gilbert group it is still seed-time, but the knowledge is spreading from island to island.

Among the laborers are ten Hawaiian missionaries, who have toiled wisely and faithfully. On many of these islands the population is steadily growing less. Possibly the religious books that now exist in these several tongues may one day lie, like Eliot's Indian Bible, without a reader; but they will be monuments of noble Christian self-denial, and mementoes of souls gathered into the kingdom of heaven.

The following persons have been sent from the United States to the Micronesia mission: —

NAMES.	Sailed for the Mission.	Left or Released.	Died.
Rev. B. G. Snow.	Nov. 18, 1851.		
Mrs. Lydia V. Snow.	"		
Rev. L. H. Gulick.	"		
Mrs. Louisa G. Gulick.	"		
Rev. A. A. Sturges.	Jan. 17, 1852.		
Mrs. Susan. M. Sturges.	"		
Rev. E. T. Doane.	June 4, 1854.		
Mrs. S. W. W. Doane.*	"		1863
Mrs. Clara C. Doane.	May, 1865.		
Rev. Geo. Pierson, M. D.	Nov. 28, 1854.	'59 or '60	
Mrs. Nancy A. Pierson.	"	"	
Rev. Hiram Bingham, Jr.	Dec. 2, 1857.		
Mrs. Minerva C. Bingham.	"		
Rev. Eph. P. Roberts.	June 24, 1858.	1862	
Mrs. Myra H. Roberts.	"	"	

According to the latest statistics received, the church members, in regular standing, in Micronesia, were — on Ponape, 178; Kusaie, 179; Ebon, 80; Apaiang, 8. Total, 445; of whom 144 had been received within the last year. This number of church members, it is well said in a general letter from the mission, "does not indicate all that has been wrought by the saving power of the gospel."

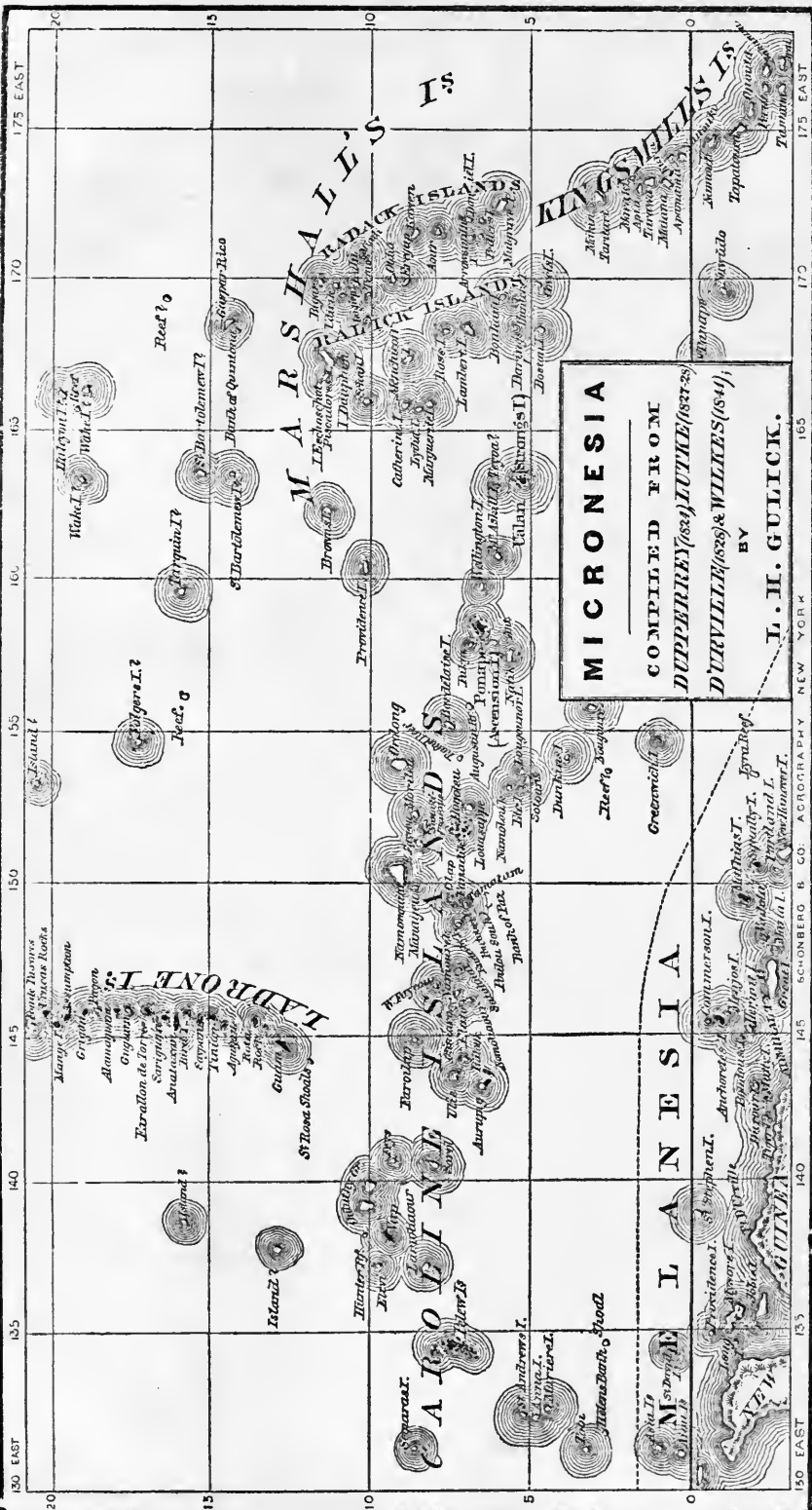
SKETCH OF THE MARQUESAS MISSION.

It remains to say a few words of the Marquesas. The mission here is in every aspect most remarkable, whether we consider the character of the people, the origin, the agency, or the influence of the mission. The Marquesas Islands, six in number, are situated nearly as far from Micronesia as from Hawaii. They are of volcanic formation, their mountains rising to the height of four or five thousand feet, with a wonderful grandeur and variety of scenery. The climate is fine, and the valleys unsurpassed in fertility, abounding in all manner of tropical fruits and vegetation. The fruits hang temptingly upon the trees, or drop on the ground. The islands contain about 8,000 people, of Malay origin, speaking a language very similar to the Hawaiian. The natives have fine athletic forms, great vivacity and quick apprehension, but are to the last degree impatient of labor and control. They are, in fact, among the most lawless, quarrelsome, and ferocious of the tribes of men. They have no acknowledged form of government. The individual gluts his revenge unhindered; and the clans in the various valleys are in perpetual warfare. The bodies of the slain are cut in pieces, and distributed among the clan to be devoured, the little children even partaking of the horrid meal. In 1859, when the whale-ship *Tarlight* was wrecked off the island of Hivaoa, the natives conspired to massacre the crew in order to plunder the vessel — though in both objects they were frustrated. The community cannot have forgotten the letter of President Lincoln to the missionary Kekela, a few years ago, thanking him for his services in rescuing the mate of an American ship, Mr. Whalon, from being roasted and eaten by these cannibals. The disposition of the natives is to some degree symbolized by their personal appearance — the men hideously tattooed with lizards, snakes, birds, and fishes, and the women smeared with cocoanut oil and turmeric. Add to this the

most oppressive system of tabus, so that, for example, the father, the mother, and the grown-up daughter must all eat apart from each other, and we have some idea of the obstacles to the Christian religion in those islands.

Some years ago, a Hawaiian youth was left by a vessel at these islands, sick. He recovered, and by his superior knowledge became a man of importance, and married the daughter of the High Chief, Mattunui. The father-in-law was so impressed with his acquisitions, which, as he learned, were derived from the missionaries, that after consultation with the other chiefs, he embarked for Lahaina, to seek missionaries for Marquesas. This was in 1853. The Hawaiian Society felt that the call was from God. Two native pastors — one of them Kekela — and two native teachers, accompanied by their wives, were deputed to go. They were welcomed with joy. Mattunui sat up all night to tell of the "strange things" he saw and heard in the Hawaiian Islands; and an audience of a hundred and fifty listened to preaching on the following Sabbath. The missionaries entered at once on their various forms of Christian activity, organizing their schools, and in due time translating the Gospel of John. One foreigner alone was with them, — Mr. Bicknell, an English mechanic, a noble man, afterwards ordained a preacher; otherwise the whole enterprise was Hawaiian. Roman Catholic priests hurried at once to the islands, but the Hawaiian preachers held on, amid immense discouragements, with great energy and perseverance, and with admirable good sense. At length God gave them the first convert, Abraham Natua. Soon after this the missionaries determined to break down the system of tabus, and a great feast was gotten up on the mission premises, at which the High Chief, Mattunui, and many others, sat down for the first time with their wives, and broke through the system in every available direction. It was a grand blow at the whole institution. In four years the intolerable thievishness of the natives was so far checked within the range of the missions, that clothing could be exposed and the mission premises could be left unlocked the entire day, with perfect safety. Urgent calls came from various parts of the islands for missionaries — five or six pieces of land, more than could be occupied, being given in Hivaoa alone. Converts came dropping in slowly, one by one at first; and a quiet and powerful influence has been diffusing itself through the islands, and filling the minds of these devoted preachers with great hopes of the future. In 1867 there were eleven male and female missionaries at the island, who had organized five churches with fifty-seven members, and were about to establish a boarding school for boys and

another for girls. And in 1868 Mr. Coan, who had just visited the islands, wrote thus: "The light and love and gravitating power of the gospel are permeating the dead masses of the Marquesans. Scores already appear as true disciples of Jesus. Scores can read the word of the living God, and it is a power within them. Hundreds have forsaken the tabus, and hundreds of others hold them lightly. Consistent missionaries and their teachings are respected. Their lives and persons are sacred where human life is no more regarded than that of a dog. They go secure where others dare not go. They leave houses, wives, and children without fear, and savages protect them. Everywhere we see evidence of the silent and sure progress of truth, and we rest assured that the time to favor the dark Marquesans has come." Whether we view the people on whom or the people by whom this power has been put forth, we see alike a signal movement of the gospel of Christ.



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